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SERMON BY THE REV. SAMUEL H. TURNER, D. D.

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ON OCCASION OF

THE MATRICULATION OF A NEW CLASS,

IN NOVEMBER 1828, WAS DELIVERED IN THE CHAPEL,

A Sermon

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Luke xii. 48.—*Unto whomsoever much is given, of him shall much be required.*

In all the discourses of our Lord and Master, and in all the parables and other illustrations, whereby he endeavors to place the principles of his religion in a clear light, or to bring them home to the consciences of his hearers, there is a good sense and plain practical character, which come at once to the bosom of every honest inquirer after truth and obligation. Although, occasionally, he involves the sentiments which he means to convey in the garb of allegory, which the careless observer could not immediately see through, and would not take the pains to withdraw; yet even then, the man whose mind was alive to the importance of the instruction, and who was conscious that he had himself a personal interest of the deepest kind in understanding and applying the truths communicated, could not fail both to perceive their tendency and to feel their force.

Of the vast multitude of instances which confirm the former of these remarks, the plain declaration of the text is prominent. "Unto whomsoever much is given, of him shall much be required." There is no man who is not sensible of the truth here conveyed, and who does not, as far as his authority extends, make it the principle whereby to regulate his demands upon others. Justice recognises its applicability, and it would be inconsistent with what the Scriptures teach, and reason confirms to us, respecting the God of the universe, not to suppose, that by this equitable prin-

ciple his conduct towards all his creatures will, in the end, be perceived to be governed.

This general application of our LORD'S words would, very naturally, suggest a variety of remarks adapted to various classes of Christians. In the first place, it would address to the whole body this powerful consideration, that, inasmuch as they enjoy religious privileges infinitely superior to those of the rest of mankind, they are bound to live better lives, and to do more good in the world. In the second place, it would apply, with peculiar force, to that portion of the Christian community, whose talents, or character, or influence in society, or wealth, affords facilities for usefulness not possessed by others; and it would teach such the practical lesson, that they ought to do much for the interests of religion, and to advance the cause of Christianity, simply because GOD hath put much in their power, and will, most undoubtedly, adapt his requirements to the ability and opportunity of usefulness which he hath granted.

It would be easy to give the text this general direction. But it has been selected with a view to a less extended application, more immediately suited to the present occasion. As it has become my duty to deliver a discourse in reference to the matriculation of a new class in the Seminary, I have thought it not inexpedient to call the attention of its members to the principle recognised in the text, in order to present to them a sketch of the advantages which they enjoy, and to embrace the opportunity of inculcating that course of conduct which is consequently obligatory. May the great Master, who will not fail to reward those servants who improve the five or the two talents with which he hath entrusted them, nor, on the other hand, to punish the unprofitable servant who buries his lord's money, grant us his grace, that the words now to be delivered "may not be spoken in vain."

The truth that "much is given," which is evidently implied in the language of the text, shall, in the first place, be considered as particularly applicable to students of divinity, at the present time, in our own country. And secondly, the inference that "much shall be required," shall be illustrated and enforced.

I. Different periods in the history of the Christian Church have been distinguished by more than ordinary attention to religion, and various objects connected with it, and tending to facilitate its progress. The zeal with which the apostles and other primitive Christians spent their lives in promoting the advancement of the Gospel—some by preaching its salutary doctrines to the ignorant and unenlightened, and others by extending a knowledge of that blessed book, the truths of which are able to make wise unto salvation, either by translating it into the languages of the converts, or by illustrating its contents—will bear down their names to remotest generations, and afford a perpetual example of imitation for all, in every age, who are called by the name of CHRIST. The ardor, which led on the reformers, both on the Continent and in England, to tear down the confused and shapeless mass of materials which the superstition of ages had raised, and to substitute that chaste and beautiful temple, which the great GOD of the universe would not disdain to inhabit, cannot but recal to our minds emotions of grateful veneration for the men to whom we are so vastly indebted, and fill our hearts with thankfulness to the Author of all good, by whose "holy inspiration" they were led to attempt the arduous task, and by whose "merciful guiding" they were enabled to persevere until it was crowned with success. And if these men were "the lights of the world" in their day, pouring forth those streams of knowledge and happiness which have come even to us, they have not been without successors, who have added to the flame, and brightened the torch of Christian truth and virtue. The period in which we live is among the most distinguished which the Church, since the age of the apostles, and of apostolic men, has ever witnessed. The terrible inundation of error and vice with which English deism and French infidelity flooded a great part of Christendom, does appear to have had an indirect influence in opening the sources of evangelical benevolence, and in swelling and deepening the streams, which are to pour the waters of life into the most barren soil, making it productive of the richest fruits of the Gospel. Whatever opinion different persons may entertain respecting some of those channels of beneficence, which the religious philanthropy of the day has pre-

pared, or in whatever light we may view their comparative merits, it is impossible for a candid mind to deny, that a more than ordinary influence of Christian principle and feeling is discernible in labors plainly intended to promote the kingdom of GOD among men. And among the various efforts by which our own age will hereafter be distinguished, the advancement of the ministerial character, in the all-important requisites of piety, learning, prudence, and zeal for the cause of the Redeemer, to which religious and intelligent Christians have directed their attention, is one, which, if judiciously prosecuted, must have a most beneficial result, because of the powerful influence, either salutary or injurious, which the ministry will always exercise. With a view to this important object, Theological Seminaries have been established, and our Church has instituted and patronises that to which we belong.

On the 26th of May, 1817, the General Convention resolved to found a General Theological Seminary, and a course of instruction was commenced in this city, in the early part of the year 1819, from which time until the present, the institution has continued in operation under various circumstances. It is not my intention to give a history of the Seminary; these facts have been stated merely to introduce some particulars which may illustrate the advantages it affords to students of Theology.

In the first place, it offers facilities for a successful prosecution of study.

1. The candidate for the ministry who resides within the building, and who is disposed to devote his time to the acquisition of theological knowledge, has the advantage of retirement. Within these walls his time is his own, and he can improve it to any degree he pleases, without much danger of interruption from the indolent, who, not knowing how to fill up the vacuity which makes him uneasy, wastes the precious hours which the industrious would gladly devote to reading and meditation. A student who lives at home, is very often subjected to interruptions, arising from necessary intercourse with members of his family, or circles of his friends, or occasional and temporary acquaintance; and these the proper decorum of life will not permit him to neglect. Here, he is exempt from these inconveniences and many more, and

all his time, except what is required for relaxation, (and this it is always the best policy thus to appropriate,) may be spent in study and devotion.

2. The candidate, who pursues his studies in connection with the Seminary, possesses another advantage in having access to a good library. It is not often that an institution so young as our own, can show a catalogue of books, so many of which are exceedingly valuable, and some so scarce as seldom to be found even in public libraries.* For many of the rarest and most costly we are indebted to a citizen, whose heart never fails to warm when an object of Christian philanthropy is presented before it, and whose good sense and intelligence have taught him to appreciate theological literature, and to put within the student's reach, many of those volumes in which the learned industry and the profoundest thought of ages are embodied.† To examine subjects in their original sources ought to be aimed at as far as possible, because to see with our own eyes, and to know from personal inspection, that a fact is so, not only gives us the greater security, but makes our knowledge more accurate and impresses it more forcibly upon the mind. There is, therefore, no small benefit in being placed in circumstances which make this, in some measure, practicable. I say, in some measure, for the limited number of our books must of course restrict such examination, at least in an equally limited degree.

3. The various points which come under review, can only be touched on. I therefore proceed to mention another advantage of the Seminary; that which arises from mutual intercourse subsisting among the students. There is a benefit in pursuing a course of study in connection with others, because each may contribute his aid in removing difficulties, and from daily intercourse and discussion the operations of several minds are elicited, and brought to bear upon the point under consideration. This is too well known

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* The Complutensian Polyglot may be mentioned as one.

† I allude to JOHN PINTARD, Esq., to whom we are indebted for a very large proportion of the most valuable works; among which are the Paris Polyglot, and that just mentioned.

to students of all ages and professions, to require any illustration; and the very difficulties which are started, and objections which are urged, as well as the various views presented, may be made, by an observant and intelligent student, highly conducive to his improvement, by suggesting reflections illustrative of the subject, or at least beneficial to the mind. To this may be added also, an advantage which might be made very considerable: let the more advanced student, in private conversation, communicate freely with his brother of a lower class on the topics which he had already studied, taking notice of the points more particularly difficult, and of the solutions which had appeared to him to be most satisfactory. While to the one this would impart useful information, it would be to the other a review of past studies, no less beneficial.

4. This part of my subject could not be concluded without referring to the benefit which must accrue in prosecuting a course of theology with the aid afforded by professors. When instruction is given by men who have devoted a considerable portion of their time to an examination of the subjects with which they are entrusted, and when each has his own particular department assigned him, to which his private studies can be directed without distracting his mind by many and various objects, it is evident that they may and ought to bring to the points to be studied, a respectable portion of information; and, where the nature of the cases does not make it particularly difficult, correct opinions formed by good and fair inference from such grounds. It is not too much to expect this. Neither is it too much to say, that this constitutes an advantage of no moderate kind. Students of other professions are eager to avail themselves of the assistance of learned and laborious men, who have applied the experience afforded by the day, and the mental vigor of the night, to ascertain truth in order to become practically useful. If the subject to be studied be comprehensive, if it embrace many and diversified branches of learning, if it require combination of thought in forming which a mind not above mediocrity may readily err, and, above all, if here more than in any other department of knowledge, error be prejudicial, then it is a matter of vast importance, that the student should

avail himself of the best assistance that can be procured. And it is well known that these characteristics are especially applicable to the subjects comprehended in a course of divinity, where, in points not essential to the Gospel, as a system necessary to be believed, and even in the manner of maintaining those which are thus essential, there is so much room for diversity of views, and so much probability that minds not well disciplined by thorough education, will fall into error, either by inconclusive reasoning from sound and sufficient principles, or by logical inference drawn from partial and imperfect knowledge. The aid, then, of those who have given to these points a more than ordinary degree of attention, is undoubtedly important.

In these respects, as well as in others which could be mentioned, the Seminary does certainly offer facilities for a successful prosecution of study, which were not attainable by the candidate for the ministry in our Church, before its establishment. He possesses advantages which those can best appreciate who know them, and who know also what it is to have wanted them; those who have experienced the labor of toiling through the original languages of the Bible, groping their way in the dark, and advancing step by step, without any guide to direct them where to fix their eye upon one ray of light, or where to plant the foot with security, and consequently often making a wrong step and falling back into darkness and confusion; those who have wended their way among the mazes of that labyrinth of opinions which the affected wisdom of the foolish has built around the simple structure of truth; those who, in obedience to the rule of the apostle, would "examine all things," in order that they may "hold fast that which is good," but who, perplexed by a multiplicity of guides, and without entire confidence in any, cannot tell where to begin their course, nor after they have entered upon it, which of the multifarious paths to select, which afterwards present themselves; in these perplexities, they must be subjected to loss of time, to dissatisfaction with their acquisitions, to indefinite and uncertain perceptions, not to say, to many errors, which nothing but experience in the same course of study can effectually guard against or disperse.

5. In enumerating the facilities for study which the Seminary offers, there is another which I cannot prevail upon myself ot omit

I mean the diminution of expense to the student. It is possible that some may think this a very little subject to introduce in connection with what has been stated. But I am persuaded that no man of good sense will think so, after he considers how important it is that the mind of a student should be perfectly at ease with regard to pecuniary matters; when he reflects how hard it is to fix the thoughts upon the subject to be studied, when they are distressed and harrassed by difficulties of this nature, and how weak must be the impression which those subjects can produce in such circumstances. Those men, (whose best praise it is that they honor the Church to which they belong, and obey the practical requisitions of the religion they profess,) who, by giving donations in property or money, or by founding scholarships, have contributed, in a great degree, to remove these difficulties, are entitled to the warm gratitude of those who are indebted to their benefactions, and to the hearty thanks of the Church whose cause they have thus practically advocated.

In the second place, I proceed with as much brevity as possible to point out the advantages which the Seminary affords for improvement in religious character.

1. In the duties which a regular attendance on the Seminary course requires, it is made obligatory on every student to join in morning and evening devotions; which, however, is nothing more than is to be expected from the members of every well regulated Christian family. Attendance also on the service of the LORD'S day is only a Christian duty. On these points, therefore, it would be irrelative to enlarge. But, for the information of those who are unacquainted with the arrangements of the institution, it cannot be considered as out of place to mention, that a weekly meeting is held for devotional and literary purposes, alternately, and that subjects of practical religion are brought forward, and with no other view than that of advancing evangelical piety, and of exciting in each bosom the flame of holy affection. To these stated exercises may be added, the effect of that mutual animation to the great purpose of the Gospel ministry, which cannot but result from pious intercourse. Does a young man come here, whose mind is not much enlightened by religious truth, whose soul is not deeply imbued with the savor of Christian piety, whose affec-

tions do not frequently mount up to that heaven where he must wish to dwell forever? does he enter on the study of divinity, because the profession of the clergy is respectable, without any very strong impression of the responsibilities it involves? Unless the number of such students predominates over that of the contrary character—which, may GOD of his mercy and love to his Church, forbid—the probability is considerable, that such may be influenced, by the piety of their brethren, to reflect more seriously on the solemnity of the office which they are about to undertake, and not to assume it uncalled and unqualified. The influence produced by a general tone of piety and Christian character, may not always be conspicuous or even acknowledged; but it will be felt, and will produce an effect, which in future life, when reflection becomes unbiassed, must be salutary.

2. And if the duties practised within the walls of the Seminary, and the associations subsisting therein, are such as cherish and cultivate a habit of devotion, there are also extraneous circumstances which have the same happy tendency. In this vicinity, a field of usefulness has presented itself, and it has been occupied with a spirit of zealous industry, which cannot be too warmly commended. More than a hundred children of the neighborhood have been formed into a Sunday school, which is not surpassed in the regularity of its arrangements, in the completeness of its course of instruction, and in the punctual and assiduous devotion of the teachers to its interests. Whether the efforts now making, will, by the good providence of GOD, result in the establishment in this growing part of the metropolis of a regularly organized Episcopal church, or whether other denominations of Christians will gather into their various folds those sheep, who, while tender lambs of the flock have drunk of our milk and fed on our pastures the preacher is unable, nor does his present purpose require him, to say.* But he feels himself called on to state, that the circum-

* It is with feelings of the highest gratification that I am now enabled to say, that a small and neat brick building has lately been erected near the Seminary, and was consecrated on Saturday the 5th of February, 1832, by the Right Reverend BENJAMIN T. ONDERDONK, D. D., to the service of Almighty GOD, under the name of the Chapel of the Protestant Episcopal Church of St. Peter. The Rev. B. I. HAIGHT, A. M., an alumnus of the Seminary, rector. The number of Sunday scholars on the books, now amounts to 420, and that of regular attendants to about 240.

stances alluded to have been seized by a large proportion of the resident students with an ardor, and pursued with a steadiness, which are honorable to their character as Christians, and which afford a pledge of future usefulness in the ministry. The duties which the Sunday School establishment necessarily brings along with it, of impressing religious instruction on the minds of the children, and visiting the parents and endeavoring to excite in them some regard to their everlasting interests, constitute a most excellent preparation for those which are required by the parish; and the candidate for the ministry, who has been trained in this school, as useful as it is humble, may well be supposed to bring to the ministerial office abilities and habits which will facilitate its duties, and increase his practical usefulness.

Without entering any further into detail, which the necessary limits of a discourse, rather than any want of materials, forbids, I trust that the first point proposed for discussion, has been made sufficiently prominent; to the student of divinity, in our own time and country, much is offered and "much is given." According to the equitable principle of the text, then, it is certain that from him "shall much be required." To illustrate and enforce this inference was the second point to be brought into view.

II. To the members of the Seminary the appeal of St. Peter applies with more than ordinary force;—"what manner of persons ought ye to be in all holy conversation and godliness!" "Much is given to you, and much shall be required."

1. In the first place, the Church in general has a right to require much. The general convention, which is the representative and highest ecclesiastical body of our Church, founded the Seminary, and has a superintending care of all who are connected with it. It cannot be that this religious assemblage, in part venerable for hoary wisdom, in part sacred by authority as ambassadors of CHRIST, in part dignified by character and standing among the highest ranks of the community, and altogether worthy of honor from the delegated rights which they meet to exercise, should look with indifference upon the conduct and qualities of those, who, in more respects than one, may well be denominated their children.

It is not to be doubted, that an eye of affection will be directed towards this place, and that the sons of the prophets will not be out of remembrance. God's holy Church, my brethren, assists your preparation for serving in her courts, and she will not fail to observe whether the talents she commits to you are improved or neglected. And after you shall have entered upon the work of the ministry, her solicitude will still be extended, and she will be anxious to know that you are workmen of whom she "needeth not to be ashamed."

2. The trustees of the institution have a right to expect much. They are the more immediate guardians of its interests, appointed by the proper authorities "for this very thing." It is an honorable charge with which they have been entrusted, and it cannot be supposed that they will regard it with indifference. It is to be presumed that they feel a deep and parental interest in whatever concerns the institution, and, of course, in those who are studying under its auspices. It is to be presumed, that, knowing in detail the whole course of study, the duties enjoined and the advantages connected with every part of it, they are best competent to form a proper and judicious estimate of the benefits that may be derived, and consequently they must have a proportionably clear view of the nature and extent of the claims which rest upon you. And if these claims are properly appreciated, and if this is shown to be the fact by your present attention to duty and future labors to be useful, there need be no stronger motive on them to continue their exertions. The proper direction through life, of those abilities which God hath given you, will be to them no insufficient reward.

3. Again:—the patrons of the Seminary, who contributed to its original establishment, and who have continued to support it in various ways, have a right to expect much. If some good men have given a part of the property with which God hath blessed them; if others have given, what is no less valuable, a portion of their time and superintending labors; others, the influence of their station, or of the talents with which he "who distributeth to each man severally as he will," hath endowed them; and all in order to advance the great work of qualifying young men for the ministry of the Gospel, that they may with more effect "call sinners to

repentance," and "prepare the way of the LORD;" is it not plain, that they may fairly and reasonably expect an equivalent for their money, or their land, or their laborious exertions, or their influence and talents, not returned to them as individuals, but to the Church of GOD, for the sake of which they gave them, and gave them to you? Holy men, who have felt the necessity of a Theological Seminary, for the welfare of the Church, and have therefore raised and supported one, look to the students of the Seminary for that joyful retribution which it lies with them to give, the retribution of zeal and industry in the Master's cause. Some of these men of GOD have gone to their reward in a better world; but if "the spirits of the just," released from the oppression of sin and the cares of the present state, may be supposed to look down with regard upon those beneficial objects which engaged their solicitude while on earth, it is possible that this school of the prophets may even now be remembered by them with affection. And that shepherd of the flock of JESUS, whose "face," beaming with intelligence and religious mildness, was looked upon by many "as it had been the face of an angel," who was never seen without the desire to know him, and never known by the Christian without an affectionate and reverent desire to be like him, may now in the mansions of blessedness, behold with complacency the institution which he did so much to establish, and for which his friends and his Church have uniformly cherished an affection.*

4. Lastly, my young brethren, GOD may reasonably expect much. If it be true that "in the day when GOD shall judge the secrets of men," "as many as have sinned under the law shall be condemned by the law;" and if it be equitable to require much of him to whom much is given; and further, if the "judge of all the earth" cannot but "do right;" then, provided the statements before made be admitted to be correct, he will demand much of you, be-

* The regard which the diocese of South Carolina has uniformly shown for the Seminary, is one among many illustrations of the profound respect which they entertain for the memory of their late much beloved diocesan, Bishop DEHON. They cherish an affection for the object which lay so near the heart of that most estimable man, and venerated and holy prelate.

cause he hath given you much. Merciful GOD! forbid that these reasonable demands should, in any instance, fail of being complied with. You have voluntarily devoted yourselves to his service in the ministry of the Gospel; you have advantages in preparing for it of which the great proportion of the clergy were formerly destitute. The claim upon you is solemn, the call is loud.

In the conclusion, you will permit me to impress upon you the necessity of continuing to be studious. The whole period which the course requires is short; it is but three years. And how little of theology can be acquired, even by the most industrious, in three years, is well known by all who have applied themselves to it for half that time. Languages which, in an academical course, have been in many instances very imperfectly studied, are to be revived or improved; others, or at the least the Hebrew, are to be acquired; the Scriptures are to be studied, their criticism examined, their interpretation accurately and fundamentally settled and prudently applied; ecclesiastical history and church polity are to be investigated, the principles and facts which they disclose are to be weighed with sagacity and wisdom; Christian divinity is to be drawn from the Bible in its original sources, and formed into a coherent system; pastoral theology, comprehending whatever is necessary in the desk and pulpit, and out of them also, for the care of souls, is to be appreciated by the understanding and felt by the heart; all these subjects are comprised in a theological course, and well may it be said, that they are the study of a man's life, and that in three years not much more can be given than a sketch, which must afterwards be filled up and enlarged. Here, then, let it be yours to seize upon its prominent points, and to form a correct outline, that hereafter, as GOD may give you opportunity, the beautiful design may be completed in all its fair proportions.

Lastly, let me urge upon you, on the ground of the motives already introduced, to cultivate a spirit of exalted piety. The candidate for the ministry "must be conscious of being, as to inward character and outward conduct, an approved subject of that dispensation of grace of which it will be his duty to invite others to be partakers." This is the language of our Right Reverend President, in one of his addresses. Now he cannot be an approved

subject of that dispensation without personal religion; and as he is to illustrate this, and urge it upon others, he ought to possess it himself in a more than ordinary degree. It is a great and solemn service which he is about to undertake, and one which may well make a man tremble at the responsibility, after repeated self-examination. He that would enter on it with proper views and feelings, must discipline his mind by pious exercises; he must feel his own weakness and look up to the mighty GOD for assistance; he must engage his heart in frequent prayer, and by habitual devotion must acquire a heavenly temper of mind, leading him to estimate with moderation whatever has no immediate connection with the great end of man's being. The infinite value of the soul must be with him the paramount consideration, and to be instrumental in saving the souls of his fellow creatures, must be the governing principle of his life. My brethren, if this be the character which you are endeavoring to cultivate, we implore GOD'S blessing upon your efforts; and as, on the one hand, our LORD'S language, "to whomsoever much is given, of him shall much be required," brings to view your obligations; so, on the other, his gracious declaration, that "to him that hath shall be given, and he shall have more abundance," must be an irresistible motive to improvement.

WHEN HE PUTTETH FORTH HIS OWN SHEEP, HE GOETH BEFORE THEM.—*John* x. 4.

(*Adaressed to Candidates for Ordination.*)

"LORD in thy field I work all day,
I read, I teach, I warn, I pray,
And yet those wilful wandering sheep
Within thy fold I cannot keep.

"I journey yet no step is won—
Alas! the weary course I run!
Like sailors shipwreck'd in their dreams
All powerless and benighted seems."

What? wearied out with half a life?
Scared with this smooth, unbloody strife?
Think where thy coward hopes had flown
Had heaven held out the martyr's crown.

How could'st thou hang upon the cross
To whom a weary hour is loss?
Or how the thorns and scourging brook,
Who shrinkest from a scornful look?

Yet ere thy craven spirit faints,
Hear thine own King, the King of saints;
Though thou wert toiling in the grave,
'T is He can hear thee, He can save.

He is the eternal mirror bright
Where Angels view the FATHER'S light,
And yet in him the simplest swain
May read his homely lessons plain.

Early to quit his home on earth,
And claim his high celestial birth,
Alone with his true Father found
Within the temple's solemn round!—

Yet in meek duty to abide
For many a year at Mary's side,
Nor heed, though restless spirits ask,
"What? hath the CHRIST forgot his task?"—

Conscious of deity within,
We bow before an heir of sin,
With folded arms on humble breast,
By his own servant wash'd and blest.—

Then full of heaven, the mystic Dove
Hovering his gracious brow above,
To shun the voice and eye of praise
And in the wild his trophies raise:—

With hymns of angels in his ears,
Back to his task of woe and tears,
Unmurmuring through the wild to roam
With not a wish or thought at home:—

All but himself to heal and save,
Till, ripen'd for the cross and grave,
He to his Father gently yield
The breath that our redemption seal'd:—

Then to unearthly life arise,
Yet not at once to seek the skies,
But glide awhile from saint to saint,
Lest on our lonely way we faint.

And through the cloud by glimpses show
How bright, in heaven, the marks will glow
Of the true cross, imprinted deep
Both on the Shepherd and the sheep:—

When out of sight, in heart and prayer
Thy chosen people still to bear,
And from behind thy glorious veil,
Shed light that cannot change or fail:—

This is thy pastoral course, O LORD,
Till we be saved and thou adored;—
Thy course and ours—but who are they
Who follow on the narrow way?

And yet of Thee from year to year
The Church's solemn chant we hear,
As from thy cradle to thy throne
She swells her high heart-cheering tone.

Listen ye pure white-robed souls,
Whom in her list she now enrols,
And gird ye for your high emprize
By these her thrilling minstrelsies.

And wheresoe'er, in earth's wide field,
Ye lift for Him the red-cross shield,
Be this your song, your joy and pride,
"Our Champion went before and died."

KEBLE'S *Christian Year*